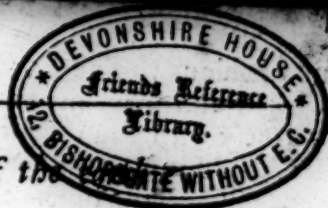


ry, pride, uncleannesse, swearing, lying, evil speaking, foolish
 jesting, idle communication, let it not be once heard amongst you,
 for, *for these things cometh the wrath of God,* he that refuseth instru-
 ction, despiseth his own soul, *the fear of the Lord is the beginning of wis-
 dom.* Friends, one thing more I have to lay before you, which I have
 been long burthened with, (it is namely this) that which you call
 your Church Government; who ordained those houses to be called
 Churches? who ordained those Priests which receives hire? from what
 fountain ariseth their words? consider, is it not from the letter?
 These are such *whom I deny their voice,* for these are strangers, *the sheep
 of Christ knowes his voice,* and they follow him; the Lord in his infinite
 love hath opened my understanding, that now I know a Minister of
 the spirit from a Minister of the Letter, their fruits makes them
 manifest, the one is Colledge bred, taking his degrees there, thus he
 is made a Minister of men, the other is fitted and furnished with the
 Spirit of the Lord, sometimes called out of their shops, some from
 their handi-craft Trades, and some from the Plow, those being
 made able Ministers of the Spirit; think this not strange, for it was
 the way of Christ when he was upon earth, to call men from their
~~pers~~ *these* are as they were, having the same spirit as they had, they
 have had power given them to turn men from darkness to light, from
 the power of Satan, to know the living God, and to love him, and to
 fear him, & in keeping his commandments they are not grievous but
 joyous; these Friends which have been sent forth to declare this
 truth, which hath been a word of Life unto me and many others, they
 need no Steeple-house, neither a hundred nor hundreds a year, nei-
 ther want they Curate, Clerk or Sexton, nor Bells, wherein many
 thousands of pounds are laid out wastefully; Consider how many Wi-
 dows and Fatherless Children there be which wants bread, lying up
 and down the Streets; Down with your Bells and make money of them,
 and cloath the naked, and feed the hungry, and come to know what
 the Bell of Aaron is, come to know what the fast is which the Lord
 God accepts of, so shall you come to know the everlasting Sabbath.
 Friends, I would have you really believe this, That God is no accep-
 ter or respecter of persons, *but in every Nation he that feareth him and
 worketh righteousness is accepted with him,* wherein the Righteous doth
 rejoyce and are exceeding glad; for all the upright in heart have cause
 to rejoyce, for their crown none shall take from them.



O all ye Inhabitants of the

WHo are in the profession and not in the possession of a Sabbath, be awakened out of the sleep of your security, for the Lord our God hath a controversie with you for your hypocrisie ; Behold, he is weary of your lip-service, ye have drawn near him with your mouths, but your hearts have been far from him ; Oh consider if this be not your state.

This that you call your *Sabbath*, Hast thou not put it to this use ? there hath been more preparation for the flesh, then for the Lord, in the cost of thy apparel, and the fulnesse of dyet, instead of spending this day holily, thou hast spent it idly, wantonly and vainly, (Mark) If it be not your studies against that day what to eat, and what to drink, and what to put on, and when you are richly clad, & full fed, I speak to you as have enough as to the outward ; Consider, was your talents given you for this end ? is this the way to be accepted of the Lord, either in the day or in thy action, you that are of a lower degree, do ye not also strive to follow the steps of these that are mentioned before in working wickedness with greediness ; Turn into the measure of God, I say turn in both old & young, rich & poor, for I have a witness in every one of you which doth, or shall set these things in order before you ; therefore whilest it is yet time, whilest it is called to day, Consider in the pure fear of the Lord, if it be not high time to cease from vanity, O thou that art rowling thy self in vanity, thou knowest not how soon thy breath may be stop't, this know assuredly, that thou must give an account for thy actions done in the flesh, your words and your thoughts also, which hath been evil, and that continually, ~~May~~ continually, feel my words, thy prayers, thy fastings, thy Sabbath keeping, and all is abomination to the Lord so long as thou abides in the fallen state ; consider, are you not as those people were who *did eat and drink, and rose up to play* (I say to play) the generality of you on that day which you call your *Sabbath*, when you are full fed ; do you not go to the Steeple-house, and there behave your selves as in a Play-house, gazing and viewing each other, for your
new

new fashions; The Lord our God is wearied with these your wicked and prophane practises, And for this cause hath he a controversy with you; I hate and abhorre your Fast dayes, saith the Lord, and I will not smell in your solemn Assemblies, But ye being ignorant of God, you observe dayes, moneths, and times. Behold the Kingdom of God comes not by observations. See what the Lord saith, nay rather feel, I will cause all your mirth to cease, your Fast-dayes, and your Sabbaths, it is your iniquities which hideth good things from you; O repent, repent, forsake the evil of your doings, before the Vials of his indignation be powred out upon you; for the day is come, and coming, wherein the Lord will take vengeance on them that knowes not our God, and that obeyes not the Gospel of our Lord Jesus Christ. The Lord is raising up witnesses to declare unto you the folly of your vain observations; (mark) One man esteemeth one day above another, another man esteemeth every day alike. Let every man be fully perswaded in his own mind, be that regardeth the day, regardeth it unto the Lord, (is this your state) and he that regardeth not the day unto the Lord, be doth not regard it: Rom. 14. 6. Let no man therefore judge us in meat, or in drink, or in respect of a holy day, or of the Sabbath dayes, which are a shadow of things to come; But the body is of Christ, 2 Colos. 16, 17. O my Friends, let us walk worthy of the Lord; unto all well-pleasing, being fruitful in every good work, and witnessing the increase of the knowledge of God, Quit yourselves like children of light; Let no man beguile you of your reward, in a voluntary humility, if ye be dead with Christ from the Rudiments of the world, why as though living in the world are you subject to Ordinances; touch not, taste not, handle not; for all these things are to perish: and we are to trample upon them in this present life; who art thou that canst limit the holy one of Israel, how he shall work, or by what means, I find the spirit without limitation, this query is in love, these lines are from a friend to the whole Creation, and a lover of Righteousnesse; I am known by the name of Mary Web, whom the world scornfully calls Quaker.

The End.

Mary Webb
she says, I have nothing to say to first page but

London, Printed by Thomas Simmons, at the Bull and Cap
 Mouth, near Aldersgate, 1659. *side the own*

spoken to P. L. by El. Webb

signifying of it